1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

bacco-growing parts of Thrace, a child of six may be expected to help to the extent of his ability. In general, by the time he is five or six, he is asked to watch a younger brother or sister or to watch the sheep or turkeys; when not doing this, he can join children's play groups. By the age of fourteen a boy is already a competent field hand. A girl between eight and ten years of age is given little jobs, but between ten and fourteen she assumes much heavier burdens.

Yet life is not all work. Children in Greece also have their periods of play, frequently under the watchful eye of some woman in whose yard the children's play groups may be found. Some of the children, however, prefer to play away from home — along the street, around a fountain, or at the school yard — so as not to be called upon to do the chores which would be assigned if they were at hand. It is remarkable how many games can be played without toys. Much can be done with stones and little pieces of broken glass (where no marbles are available), and what dolls can be made by little girls from a few nondescript rags! Occasionally I would find two or three barefooted children damming up a stream near some pigs lying in the mud; or boys would roll iron hoops on the highway while their family worked in a field close by. So intent would the children be on their play that they would seem oblivious to approaching buses or autos.

One of the children's games played throughout much of Greece is a form of jacks. In the village of Laimos, near Lake Prespa, the children playing it called it *vroche* (rain) although elsewhere in Greece it is usually referred to as *pentovolá*. Instead of using a ball, on whose bounce the jacks must be picked up and the ball caught, the girls threw a stone in the air and picked up other stones in time to catch the one that had been tossed. Pebbles figure also in the game called "forty stones." Eight stones are put in a straight line, with forty on each side of the center. At a signal all must run to a set place and return before the girl called "the gatherer" picks up all of the stones into a pile. If the gatherer wins, she sits on the pile and pretends to be a setting hen.

There are the familiar games of hide-and-seek (only the Greek children spit on the tree serving as home base rather than touch it), drop-the-handkerchief, cat-and-mouse. Many of the games require special songs which the girls especially seem to enjoy. Boys at play seem much less organized and more apt to argue over the fine points of the game.

Quite often we came upon children simply sitting still. "What are you doing?" we asked. "Oh, we are telling riddles." Not all of these we heard would have much meaning to an outsider, but some of them had almost a universal touch:

My lamb, my little curly lamb, climbs, eats, and gets fed on grass, drinks water, and dies. (A fire on the mountain.)

Around, around it's round and in the middle it is long. (A well.)

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

788 in western Christendom. The very limitations of this Greek 'liturgical
178 movement' illustrate the Roman Catholic historian's contention that the Orthodox Church has never lost her hold upon certain important truths which we in the west are only now, after long centuries of neglect, beginning to recover and make our own.

788 The word *leitourgia* had in classical Greek the meaning of a public
796 service or duty—it might be building a wall or fitting out a hollow ship
[192] for a naval expedition. Despite the specifically religious associations which the word has acquired through later usage, it is still sometimes employed in this quite general sense. I remember, for example, being told on one occasion in a small provincial town of northern Greece that the municipal school was not *liturgising* that morning: was not performing its liturgy, or service.

For the Christian, likewise, the liturgy which he fulfils every Sunday in his parish church is a public service; an action performed on behalf not of any terrestrial *polis* but of that city which, as Augustine puts it, is Christ's body of which Christ is the head. The holy eucharist in particular, the service to which the Greek Christian commonly refers as 'the divine liturgy', and upon which the whole of the liturgy, in the wider sense of that word, centres, is supremely the characteristic act of the Church: a corporate action in which every member of the one body takes part. Nor is it those now on earth who alone participate in the eucharistic liturgy. It is not merely the bishop, priest, deacon and reader who, with the remainder of the *laos*—the holy people of God—have their peculiar service to offer within the setting of the one oblation. The saints and the angels, the many-eyed cherubim and the six-winged seraphim, no less than the earthly ministers of Christ's body have each their several liturgy to perform; the whole company of the heavenly Sion is present and active in every village church or hilltop chapel where the holy and ineffable mysteries are fulfilled and where the King of kings and Lord of lords comes forth to be sacrificed and given for food to the faithful.

For many centuries now, so far as the west is concerned, this aspect of the eucharist as the characteristic action of the whole Christian community has tended to be obscured. The passing of the austere Latin of the ancient liturgies as a language "understanded of the people" and the banishing of theology to the schools gradually brought about the virtual exclusion of the laity from any active participation in the

introduced under the direction of the Rockefeller Foundation. In the thirties, the dictator Metaxas introduced a number of changes by fiat, which ran counter to Greek values, but many of which were accepted gratefully by people wearied of political dissension and lack of leadership. World War II, with its displacements and destruction and enemy occupation, the work of UNRRA and the Greek War Relief, and more recently, of the POS agency of the ECA, have all been agents of change.

There are many kinds of Greeks. The million or so Greeks who came from Turkey and Russia in the twenties differ from the so-called "old Greeks". The city Greeks consider themselves very different from the peasants. There is a vogue for peasant handicrafts but not for peasant attitudes. Urban Greeks like to take on the ways of foreigners, to use the products of technology, even the processed foods of technology. Many French and English words are used in their speech. They take on the attitudes of the Western World, using clocked time in business and living a life relatively pressed for time, adopting to some extent the Western scientific approach and objective external limits, instead of the more animistic approach and the body-patterned limits of traditional Greek culture. There are lectures here on health and hygiene, on child care and co-operation and nutrition. In Athens, the music and the drama are excellent, and in line with Euro-American developments. There is rapid transportation. There are many associations based on foreign patterns: the YMCA and the YWCA, the Girl Guides and the Boy Scouts, football groups and hiking groups. There are foreign attitudes about travel: people go to tour the country or the world, instead of going to visit a relative or a family friend or a miraculous shrine. The difference reaches its greatest intensity as between the educated Greeks and the peasants, who, though literate, have no high education.

People of different regions have a different way of life. The mountainous terrain, the absence of easy communication except coastwise, differences in dialect and local history, and, most of all, the extreme personal independence of the people, have fostered tremendous variation from place to place. To the world at large, a man may be a Greek, but to other Greeks, he is a Macedonian, an Arcadian, or an Epirot. More than this, he comes from a particular village of which he is very proud and for whose honour he competes with other villages. In the United States, Greeks from one village, such as Mani, have organized themselves in a nationwide organization. People from one small island speak of the people of the neighbouring island as queer or ill-mannered. This is as it should be; in Greek culture it is good for everyone to be different or, as the Greeks put it, to be individually formed.

The differences are there but the similarities are more basic. The Athenians, working by clock time, strain at their bonds, and do not

178 476 mutual aid. The abstract end, unless it is part of the immediate, concrete situation, and unless it is implemented in terms of persons, is meaningless; what is meaningful, for example, is for the family group to work together toward the continued education or the dowering of one of its members; or of to the village community rebuild its destroyed coffee house together. A leader who has won the respect of the community, consulting and guiding rather than commanding, can create a co-operative unit derivatively; he enlists the personal loyalty of the people; the people will work for his sake and, incidentally, for his idea and proposed end. This remains within the personal framework.

178 554 59 476 Again, Greeks are *born into a group*, and many Greeks, except under foreign influences in the city, never *join* a group. They are born into the family, into the circle of family friends, into the village community; they do not have to please in order to belong, or to follow regulations. If they fail in their roles within these units, they are bad sons but they do not lose their membership. Only if they forfeit their Greekness in some way, perhaps turn traitor or change their religion, do they run the risk of being disowned. These are the units of co-operation, but they are rooted in the past, not created. There is no [192] Greek equivalent of the word "group" so common in the speech of Americans; words such as *omas* (mass) and *somateion* (body) are [807] used technically to apply to organizations. In school, the class becomes [579] a group only in its opposition to the enemy, the teacher, in playing cruel tricks involving co-operation; otherwise, what we find, even in this opposition, is cheating for the sake of a weaker student, or support of one student by another. There are individual friendships here, individual evocations of honesty. The American Farm School at Salonika works hard at making students realize that they actually form a community at the school, and at teaching them to co-operate within this framework; and the school reports that eventually the students do learn the new co-operative pattern.

179 476 577 Honesty exists, and is expected and respected, only where kinship and personal relations have been established, on a basis of trust and respect for personal worth. In American schools in the cities, American teachers have managed to convince the students that they can trust them as friends, and have thus changed the teacher-student relationship into one of co-operation and honesty. Foreign technical assistants have often lived in a world of their own, in foreign circles, and failing to establish personal relations, have evoked mistrust and dishonesty. Honesty toward fellow members in a created group can be achieved as the result of honesty and loyalty towards the leader of the group. However, it should not be taken for granted; neither should the Greeks be charged with dishonesty. Their framework of honesty is different from that known to the industrialized society of the United States and Western Europe.